The Bombay Guardian.

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The "Bombay Guardian"

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☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post.—The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

NOTICE.—MR. GEORGE L PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office,
28th January, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

N B.—Dr. MILLER being engaged in Medical practice, is unable to receive patients for Dental operations, except during the hours above specified, *unless by a previous engagement.*

January, 1853.

CURE FOR INDIA!!
HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq., Deputy Collector of Customs dated Allahabad, January 24th, 1852.

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother were wisely tried your remedies, which in less than a fort night effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump fo it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson Chemist, Liverpool. dated August 2th, 1852.

To Professor HOLLOWAY,

DEAR SIR.—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Salmey Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsbro,' dated March 1st, 1852. flicted

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a *near*, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to test fy the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 27th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her, arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosghetoes and Sand-Flies	Rheumatism
	Scalds
Coco-Bay	Sore Nipple
Chiego-foot	Sore-throats
Chilblains	Skin diseases
Chapped hands	Scurvy
Corns (Soft,)	Sore-heads
Cancers	Tumours
Contracted and Stiff joints,	Ulcers
Elephantiasis	Wounds
Fistulas	Yaws.

Soldsat the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 5 Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Delgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Thompson and Co, Monghyr: F. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Baboo Bhugbutty Churn Chuckerbutty, Mirzapore: Boilard and Co Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore: MacDonald and Co., Umballah: Mr. Coutes, Ferozepore; Nuby Bux and Co, Loodianah and Jullundur Doab, Vivian and Co., Simlah: Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Sangor, Jubbulpoor, Kamptee and Secundrabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, JUNE 30, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1⅞d. at 2s. 1¾d. For doct. Bills.
6 months' sight, per Rs. 2s. 1 d. For credit bills.

ON CALCUTTA—at
60 days' sight, .. Rs. 99½
30 days' sight, .. Rs. 100
at sight, .. Rs. 100½

ON MADRAS—at
30 days' sight, ... 100
at sight, ... 100½

ON CHINA—at
60 days' sight, .. 100 $—Rs. 229 at 230

BANK AND OTHER SHARES.

Bank of Bombay—	Rs.	1,000	each 1,000	34 per ct. pm.—sales.
Oriental Bank Corporation.	„	250	do.	99 per cent. prem.
Commercial Bank.	„	1,000	Transfer books closed.	
Agra Bank.....	„	500	do	50 pr ct. pm.
Bank of Madras..	„	1,000	do 1,000	22 pr ct. pm.
Apollo Press Com.	„	12,500	do 12,000	19,600.
Colaba Press Com.	„			5,500.
Colaba Land Com.	„	10,000	do	7,400
Bombay S. N. Com.	„	510	do 400	65 per ct. disct.
Gr. Ind. P.R. Com.		50	do.	23 Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan	..	Rs. 110½	per 100 Sicca.
5 per cent loan 1825-26	..	Rs. 106⅜	per 100 Sicca.
5 per cent loan 1829-30	..	Rs. 106½	per 100 Sicca.
5 per cent loan 1841-42	..	Rs. 102½ at 103	per 100 Co.'s.
4 per cent loan 1832-33	..	Rs. 106½	per 100 Sicca.
4 per cent loan 1835-36	..	Rs. 100	per 100 Co.'s.
4 per cent loan 1842-43	..	Rs. 100	per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 0...	Nominal.
Bank of England Notes.....	Rs. 10 as. 0...	per Anom.
Spanish Dollars.....	Rs. 224 at 225.	per 100
German Crowns.....	Rs. 216.....	per 100
Sycee Silver.....	Rs. 104½ at 104¾	per 100 tls.
Gold Leaf, (range of quality)....	Rs. 15⅞	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15½	per tola.

FREIGHTS.

To London...	£ 2-17-6	per ton.
To Liverpool	£ 2-15.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 10.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 4 per cent
On Private Bills at or within 3 months 7 do

INTEREST.

On Fixed Loans on Govt. Notes..... 5 per cent
On Cash Credits and Loans on Govt. Notes 6 do.
On Loans on deposits of Goods, &c..... 7 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at
3 month's notice..... 3 do do
On do payable in one sum at
6 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	4	per cent. per annum
On Private Bills.....		8	do do
On Private Bills secured by Government paper.. ...		7	do do
On Private Bills secured by Goods &c.....		8	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London,	at 6 months' sight.....		2s. 0⅝d.	per Rupee
do	at 3 do	do	2s. 0¾d.	do.
do	at 2 do	do	2s. 0⅞d.	do.
do	at 1 do	do	2s. 0⅞d.	do.
do	at 1 day's	do	2s. 0⅞d.	do.
On Ireland at 1 do		do		
On Scotland at 1 do		do		
Circular Notes payable throughout Europe			1s. 11⅞d.	

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight.* No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts,* at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order,*" and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

COMMERCIAL BANK OF INDIA.

DEPOTITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 7 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..		2s.	0⅞d.	per Rupee.
Do	3	do do ..	2s.	0¾d. „
Do	2	do do ..	2s.	0¾d. „
Do	30 days' sight....		2s.	0¾d. „
Do	sight.....		2s.	0⅞d. „

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

ARCHIVE OF MUMBAI

SELECTIONS.

MRS. H. B. STOWE AT STAFFORD HOUSE.

On Saturday last a number of ladies and gentlemen assembled at Stafford House for the purpose of enabling those who promoted the "Women's Address on Slavery," and others interested in the subject, to welcome Mrs H. B. Stowe to this country, and to give expression personally to the respect and admiration which are felt for that lady. Among those present were the Duke and Duchess of Sutherland, the Duke and Duchess of Argyle, the Earl and Countess of Shaftesbury, Lord John Russell, Lord and Lady Palmerston, the Earl of Carlisle, the Right Hon. W. Gladstone, the Marquis of Lansdowne, the Archbishop of Dublin, Mrs. and Miss Whately, the Marchioness of Aylesbury, Frances Countess of Waldegrave, Hon. Mr. and Mrs. W. Cowper, Lady Ashburton, the Bishop of Oxford, Mr. W. Stirling, M. P., Mr. Hallam, Lord and Lady Ebrington, Lord Blantyre, Mr. Russel, Gurney, Lord and Lady Claude Hamilton, Lord Glenelg, the Dean of St Paul's, Rev. Dr. and Mrs. Cumming, Hon. Arthur and Mrs Kinnaird, Dowager Countess of Carlisle, Mr. and Mrs. R. Forster, the Earl of Harrowby, Mrs. and Miss Gurney, the Chevalier Bunsen, Mrs. Mary Howitt, Lady Dover, Rev. P. Latrobe, Mr. Ernest Bunsen, Rev. Mr. Beecher, Mr. H. E. Gurney, Sir R. H. Inglis, Right Hon. H. Labouchere, Colonel Maclean, Right Hon. T. B Macaulay, Mr. Monckton Milnes, Hon. W. Ashley, Sir David Dundas, Hon. C. Howard, Captain J. Trotter, Dr. and Mrs. Sutherland, Mrs. Grainger, the Rev. R. Burgess, Rev. T. Binney, Sir E. N. Buxton, Mr. T. Fowell Buxton, Mr. John Macgregor, &c.

The Duke of Sutherland having introduced Mrs. Stowe to the assembly, the following short address was read and presented to her by the Earl of Shaftesbury :—

"Madam—I am deputed by the Duchess of Sutherland and the ladies of the two committees appointed to conduct 'the Address from the Women of England to the Women of America on the subject of Slavery,' to express the high gratification they feel in your presence amongst them this day.

"The Address, which has received considerably more than half a million of the signatures of the women of Great Britain and Ireland, they have already transmitted to the United States, consigning it to the care of those whom you have nominated as fit and zealous persons to undertake the charge in your absence.

"The earnest desire of these committees, and, indeed, we may say, of the whole kingdom, is to cultivate the most friendly and affectionate relations between the two countries ; and we cannot but believe that we are fostering such a feeling when we avow our deep admiration of an American lady, who, blessed by the possession of vast genius and intellectual power, enjoys the still higher blessing, that she devotes them to the glory of God, and the temporal and eternal interests of the human race."

The Rev. Mr. Beecher (Mrs. Stowe's brother), after a few prefatory remarks of acknowledgment and thanks, read the following letter, which had been written to his sister :—

"My dear Mrs H. B. Stowe,— . . . Whilst I am fully sensible of the small results of my efforts in the cause of emancipation, I will not deny that your appreciation gives me great pleasure, and, I trust, not ignoble pride. . . . Our plans of procedure in this cause are simple ; we follow in the lead of our hearts rather than our intelligence ; for I am not insensible of the almost indestructible power of the slaveholders. I venture to say that never before was an aristocracy based upon such firm basis. Slavery embraces almost all the talent, the learning, and the bodily energy of the people. If the slaveholders had only the two first, and the mass of the people the last, we could be to them leaders, and they to us power. But, alas ! whenever in the course of events men of action spring up, the first wants of accumulated wealth is menial service, which here can only be slave labour—thus the ownership of slaves places them at once on the side of the men in power.

"Can we persuade men to lay down power ? Can the luxurious be induced to cease from luxury ? Can the lame walk, or the blind see ?

"On the other hand, can we infuse spirit and manliness into hereditary dependents ? Can we make men firm when their bread wastes away ? Alas, are not the dependent whites the slaves of the slaves ?

"We trust in Providence, but we trust with our shoulder to the wheel. By agitation we prepare the minds of the ruling powers for change, that at last, think they, cannot be so insufferable which so many men of all climes so earnestly crave ! Thus, you of the north aid us—thus England aids us—thus France aids us—thus all outcry of all men [illegible] them, is, perhaps, in my time, the mission of the Free-soil party—in the slave states to take care to keep unrammelled the freedom of speech and the press, and be the trumpet-tongued messengers of truth and the conscience of mankind.

"Mrs. Clay gladly accepts the office of communicating to you on the reception of the address of the ladies of England, provided it be not too late. It has been the solace of long years of painful effort, that she appreciates my principles and my purposes. Though all the world is lost, home is secure !

"The vote cast for me advocating unconditional emancipation on the soil was near 4000. The Colonisation party did not sustain me. When they shall give up that 'compromise' with slaveholders, if ever, our strength will be greatly increased.' Uncle Tom' is much read in Kentucky and all the South, where it is making daily converts to our cause. We are organised, have a feeble paper advocating our views, which we hope this summer to strengthen with an abler editor. We are few, but determined, and may God defend the right.—Your obedient servant. "C. M. Clay."

After partaking of refreshments the ladies who were present congregated in one of the splendid saloons apart, and Mrs. Stowe, seated between the Duchesses of Sutherland and Argyll, entered freely into conversation with her numerous visitors.

In the course of her observations she stated that the ladies of England were not at all aware of the real state of feeling of the ladies of America on the subject of slavery. It must not be judged of by the answers sent to the address, nor by the statements in the American newspapers. The ladies of England seem not to be at all aware of the deep feeling of sympathy with which "Uncle Tom's Cabin" was received in America long before it was known in England. The press in America had invariably spoken highly of "Uncle Tom's Cabin." The first word that ever appeared in print against "Uncle Tom's Cabin" was the article in the *Times*—this was reprinted and re-echoed in our papers, and widely circulated in the form of a tract. The bitterness and anger manifested against the Ladies' Address showed how much its force had enraged the advocates of slavery. You in England are happily ignorant of slavery, yet that address has shown your sympathy, and sympathy is very sweet. There is no bitter feeling really between the ladies of the two countries ; but the ladies of America cannot, because of their husbands' personal and political feelings, stand forth and say what they feel on the subject. Some had said that "Uncle Tom's Cabin" was now forgotten ; but it should be mentioned that 60,000 copies of the "Key to Uncle Tom's Cabin" were sold in three days. The practical question was, what can be done to forward this great work? She looked first to God, but man also could do something. Sympathy must continue to be expressed. British subjects in Canada must be educated ; the use of free-grown cotton must be encouraged ; such are the ways in which this great work may be aided by the people of England, remembering that, after all, the issue is in the hands of Him who ordereth all things.

The company began to disperse soon after five o'clock, every one appearing to be thoroughly gratified with the interesting proceedings of the day.

RELIGIOUS PERSECUTION IN CALCUTTA.

Mr. Ogilvy, of the General Assembly's Institution, has sent the following statement to the Newspapers :—

"Reference having, once or twice, been made by you to a recent attempt to remove forcibly a convert from the General Assembly's Institution, and an account of the matter having been published in the *Englishman* newspaper which is calculated to convey, and which has conveyed, very erroneous impressions, some persons have expressed a wish that I should once for all give a brief narrative of this affair. I will, therefore, feel obliged if you will have the goodness to publish the subjoined statement :—The day on which the outrage took place being a School-holiday, and also the day of the Missionary conference, I was obliged to be from home. The particulars which occurred on the occasion have been fully stated by one of the converts ; and from careful inquiries which have been made, I am sure that his account is quite accurate. I shall transcribe some of his details.—Respecting this Convert, then, it may be proper to observe that he is a young man, who for more than 6 years had been a student in the Institution, but who had been withdrawn in the month of September last, having been admitted as a pupil in the Government School—that he came to me on the 1st instant, stating [illegible] ing to be permitted to remain with the other converts—that about an hour after his arrival, he was visited by his uncle and grandmother, who continued with him for a long time, but [illegible] that next evening seven or eight of his Hindoo friends having visited him, and the Rev. Mr. Lacroix having also happened to call, the young man underwent an examination in presence of all—that Mr. Lacroix and myself were much pleased with his intelligence and his knowledge of Christianity—that his Hindoo friends then conversed with him in private for more than an hour, nor did we return to the room till we perceived that they were beating him—that his friends having failed to induce him to alter his resolution were distinctly told that several weeks would elapse before he would be baptized, that during all that period, all his relatives and acquaintance would be quite welcome to visit him, to continue with him as long as they pleased, and urge any kind of arguments they thought proper ; and that if he should at any time appear to regret the step he had taken, no attempt of any kind would be made to induce him to remain. The only conditions that were added were that they must not beat him, nor attempt to have recourse to any forcible measures.—'On the morning of Tuesday-week, the younger uncle of the young man (the candidate for baptism) came into my room, accompanied by a very stout man, to see him ; and, after having talked with him for an hour, he began to converse with me on the subject of religion. While I was thus engaged, I heard a noise in the compound, and we immediately found ourselves surrounded by a large number of *Latials*, who, with the elder uncle of the young man at their head, came into the compound by breaking down the rails. Understanding their intention to be to snatch him away by force, I immediately came out of my room, and went out into the street to inform the *Paharawallah* ; but no assistance could be got from the police. In the mean time, the young man was lifted up through the window by his uncle and the stout man who came along with him, and given to the *Latial*-men who were waiting for him beside the window. Our Institution Durwan being apprised of this came to rescue the young man ; but, in his endeavour to do so, he was most severely beaten by the *Latials* ; who, having succeeded in putting the young man into the gharee which his uncles had brought for him, took to their heels. The durwan then took the opportunity of pursuing the gharee, and with the assistance of two or three other servants, stopped it and brought it back to the compound.'—In reference to the only part of the business which has occasioned us any regret, viz., the beating of the lad's uncle, the convert says :—'After the young man was thus recovered, he made his escape into one of the upper rooms of the house ; but he was still pursued by his younger uncle. Our men prevented him from going up stairs ; and on his endeavouring to strike them, they certainly struck him. I am happy, however, to inform you that, after all, the beating which this person received could not have been very severe ; as he was well enough to be able to read a discourse in the Bethune Society two evenings afterwards.

"The Convert proceeds—' The Inspector of the Police was written to ; and had it not been for his arrival, I know not how much we should have suffered, as there were several hundreds assembled outside the rails, who all began to throw stones at us.'—With regard to the statement as to the alleged interference of the people connected with the Revd. W. S. Mackay, I have been informed by that gentleman that *his servants did not in any way interfere in the matter* ; that he himself, when he saw the crowd throwing brickbats and stones into the compound and [illegible] their disgraceful proceedings, likely to commit very serious injury, simply wrote for the immediate presence of the Inspector of Police. It appears that the *only* persons who took an active part in the business were the [illegible] who received a great many blows, and two servants. As the Institution was closed on

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that day, no more servants happened to be present.—I may add that in the month of February last, a somewhat similar outrage was committed in the General Assembly's Institution. A promising young man—a candidate for baptism—happened to be walking in the compound in the early morning; a number of these Latials, hired by his relatives, broke into the compound, and, I regret very much to say, succeeded in carrying him off, before any assistance could be rendered. This young man is still kept in close confinement by his relatives. On Saturday evening last, also, an attempt—most fortunately an unsuccessful one—was made to carry off a young man from the compound of the Rev. Mr. Mackay.—Such are some of the annoyances to which Missionaries are subjected in their efforts to Christianize the people of this land. Scenes of this kind must be painful to every one; they are especially so to us. We have tried every possible means of avoiding them. Some *Christians*, I have been told, are apprehensive that such occurrences may tend to bring reproach on their religion, or to prejudice the minds of the natives against it. I know of one way, and but of one way, by which they can be completely and effectually got rid of, viz.:—Give up at once, and for ever, all attempts to enlighten and instruct these people;—for if you do instruct people in any system whatever, and if any of them should happen to be convinced of the truth of that system, and anxious to embrace it; and then, if you throw obstacles in the way of their doing so, or even if you refuse to lend them any assistance in their efforts to act in accordance with their convictions,——this surely were a mockery, and worse than a mockery. It is painful to have to state that if any one will take the trouble to inquire, he will find that, as in the case above narrated, so also in various other cases of a similar description, the disturbances have been occasioned, not more by the illiterate Bengalis, than by some of the so-called EDUCATED NATIVES."

CONVENTUAL INSTITUTIONS.

Mr. T. CHAMBERS moved for leave to bring in a bill to facilitate the recovery of personal liberty in certain cases—the cases in question being those of inmates of monastic institutions, whether Roman Catholic, Mormonite, or Agapemonite. The honourable member observed, that there was a deep-rooted belief in the mind of the public of this country that such persons were not all so happy as was asserted. It was vain to deny that there was a class of discontented nuns. The fact that there was such a class was proved by abundant evidence—by the decrees of Trent and the language of Roman Catholic writers, who devoted page after page to exhortations to nuns to remain constant to their vows, and denunciations of such as proved faithless. In most Continental countries—Russia, Prussia, Austria, France, and Bavaria—the law took precautions for guarding the free-will of persons inhabiting monasteries or convents, and for securing periodical visitations by magistrates, in order to ascertain the internal condition of the religious houses. Now, it might be said that he wanted to invade the religious liberty of the inmates of conventual establishments. He did not want to invade their religious liberty, he wanted to protect their civil liberty. (Hear, hear.) The whole question was, not whether people's religious liberty was imperilled, but whether their civil liberty was destroyed. He apprehended, however, that great ignorance existed as to the statistics of this question. The "Roman Catholic Directory" for the present year stated that there were 75 nunneries in England and Wales, and it appeared that their number had rapidly increased of late years. In 1851, there were only 53 in England and Wales; in 1852 there were 62, or an increase of 9; and now there were 75, or an increase of 13. Granting, for the sake of argument, that conventual establishments were the scenes of pure and unmixed enjoyment, surely they would not seek to compel people to be happy against their will. (Hear, hear.) He had mentioned Roman Catholic nunneries, but there were Anglo-Catholic nunneries also which required to be looked after. (Hear, hear.) Unfortunately, he had no information in regard to the number of the latter, but he thought he did not exaggerate when he said that there were one hundred conventual establishments in England and Wales, with about thirty inmates in each, or 7000 in all. He complained that the English law was helpless at the gates of a monastery, and maintained that it should extend to nuns the same protection that it afforded to lunatics, idiots, factory children, parish apprentices, and others. Another terrible feature of conventual establishments was, that they were affiliated with similar institutions on the Continent, and, therefore, at any moment, under and circumstances, any against the will of the party, a person might be deported or transported for his or her life, and it would be impossible for any minister of justice to trace in what direction the exile had gone, or under what misery he or she might be suffering. (Hear, hear.). Here, then, was seclusion from the power of social influences domestic rights, public opinion, and the protection of the law; and here also was the power of sudden and violent transportation for life. Was he not right when he said that there was nothing analogous to conventual establishments in England? (Hear, hear.) He might be told, in the first place, that his proposal was an invasion of religious liberty. Now, his proposition had nothing religious, nothing even ecclesiastical in it. Conventual establishments were not part of the Roman Catholic Church; indeed, they had been frequently persecuted and denounced by the Church. His motion did not raise any religious question at all. No man's religious opinions would be interfered with by it—no man's religious feelings would be wounded by it—no man's religious liberty would be invaded by it. Again, it might be said, that his proposal was a rude insult to ladies of high character, and birth, and so forth. That objection was utterly frivolous. What he wanted was, that the ladies residing in nunneries should be placed under the protection of British law, so that those who desired to return to their friends and to society might be able to do so; while, at the same time, he desired that the investigation of such cases should be conducted so as to give as little annoyance to the voluntary inmates of nunneries as possible. (Hear, hear, hear.) But it might be urged that this bill would be a breach of that great maxim of the British constitution, that an Englishman's house is his castle. Now, really, it was too late to bring forward such an argument as that. Why, this maxim was violated every hour of the day. The custom-house officer violated it, and it was violated for the protection of the parish apprentice and the factory boy. (Hear, hear.) Having stated the evil, he now came to the remedy. What he proposed was, that the Secretary of State for the Home Department should have the power of appointing one or more persons, who, upon having reasonable ground to believe that improper coercion and restraint were used in regard to any female in any house or building anywhere, should be instructed to visit that house in company with a Justice of the Peace, and there to inquire into the whole facts and circumstances of the case. If the facts were not as suspected, there would be an end of the case; but if he should find that there were grounds for suspicion, let him sue for a writ of *Habeas Corpus*, in order that the helpless females may be released from restraint, and let the law take its course. (Hear, hear.) He (Mr. Chambers) appealed to Parliament to give to those persons who were helpless the benefit of its protection. Place these institutions, as they were on the Continent, within the light of the constitution, a single pencil of whose rays did not now reach them. If there was nothing to conceal, there could be no objection to the interference and supervision of the Legislature. (Hear, hear.)

Mr. C. Berkeley seconded the motion, remarking that the law of this country on this subject was in just the same condition as that of Spain and Italy, in its entire neglect of precautions. He asserted that nuns and postulants were prevented from conversing with any visitor, however nearly related, except in presence of the superior of the establishment, and that he himself had been prevented from seeing his nearest and dearest relative except so accompanied.

Mr. Boyer said he understood the condition imposed in the case mentioned by the last speaker had been so at the request of the honorable gentleman's relative herself. In some countries there was legal authority to detain nuns in their convents, and their inspection, though perhaps not necessary, was at least reasonable; but in England there was no such authority. The arguments adduced were merely founded on popular suspicion, and carried no weight. The machinery proposed by the bill was not satisfactory, as there was no guarantee for the character or opinions of the inspectors to be appointed. The fact was, that the interior of convents was better known than that of any private houses, so that the strange stories brought up by the advocates of legislative interference were utterly incredible.

Mr. Sergeant Murphy denied emphatically that ladies who were inmates of religious houses wanted any liberty. He took pride in saying that three of his own nearest relatives were members of such communities, and that he had at all times the readiest access to see them, whether with or without notice. As the law stood at present, the bill was clearly unnecessary, because such persons were exactly in the same position as any other subjects of the Crown; and [illegible] meddling espionage were to be adopted, the inevitable consequence must be to banish them from the country. The Roman Catholics of the lower and middle classes, both in Ireland and England, derived most material benefit from the monastic bodies; and if they were put to flight, the consequence would be that the amount of spiritual destitution would be fearfully increased.

Mr. Frewen was inclined to think such a measure as that proposed necessary, and spoke of a case in which a nun had eloped or escaped from a convent in Sussex.

Mr. Newdegate was of opinion that great coercion, was exercised in convents, and mentioned two such establishments, with prison-like exteriors, in his own neighbourhood.

Lord John Russell said—I must say that I greatly regret that this question has been brought before the house. (Hear, hear.) A bill upon this subject was introduced two years ago, and the house, after a due consideration of the subject, ended by rejecting the bill that was then introduced. And I think that there ought to be very strong grounds shown before introducing a new bill. (Hear, hear.) We must consider that this is a country in which we boast of our personal liberty—(Hear, hear)—a country in which we wish to secure personal liberty, not only against Government, not only against those who may attempt to confine persons illegally, but against those who by any forcible means would detain any British subject against his will. (Hear.) The real question is, whether there are certain classes of persons with respect to whom we should say that the support to personal liberty at present afforded, or that the law of *Habeas Corpus* is insufficient? If such were the case, we must have separate legislation for their benefit. (Hear, hear.) I, for one, am unable to come to that conclusion. (Cheers.) And, even if such were the case, I do not think that the evil would be met by the remedy proposed. For what is the state of the case? There are certain persons of the Roman Catholic persuasion who have taken vows to live in certain religious houses in England or Ireland. It is confessed that there is no special law to enforce the observance of those vows—that no special protection is given to these rules of the Roman Catholic Church. Many ladies enter these institutions in a spirit of sincere devotion, and there devote themselves to duties, by performing which they believe they are doing their duty to God, and they perform them with a spirit of which no man can speak without respect. (Hear, hear.) And let them say that it is more natural for females to entertain the idea that, by devotion and retirement from the world, they are performing a duty grateful to God. There are others who devote themselves to more active duties; and, if we are called upon to respect pious intentions towards our fellow-creatures, we ought to regard with admiration the practical services to the human race rendered by these ladies. (Hear, hear.) There are many who devote themselves to the education of the young, and preside over large institutions of young girls, and take care to teach them not only some degree of general instruction, but also useful arts, by which they may become members of society fit to perform its necessary duties. I say that ladies devoting their lives to such a task cannot but deserve our approbation. (Hear, hear.) There are others of these ladies who have taken vows to devote themselves to the painful and sometimes disgusting duties of attendance upon the sick, and who become the best assistants to the physician and surgeon. This being the case, I am asked, not whether I approve of these institutions—because upon that subject I should exercise my private judgment—but whether I shall interfere in order to impose special restrictions. It may happen that young females are, perhaps, by the persuasions of relations—and I have known such used—induced to enter these institutions, and, having embraced this life, find their disposition ill suited to it, and wish to return to the world they have left. They are discontented with the vocation they have chosen, and wish they were not restrained by those vows which they have embraced. It is to be regretted that such persons ever join institutions of such a character. But when the honourable member said, "We will not permit such things to take place," I consider the remedy proposed by the honourable gentleman not sufficient for the purpose. The remedy which I would propose would be totally different. (Hear, hear.) The rules by which these ladies are bound are not dependent upon confinement by fetters or by the dungeons to which the honourable member has alluded, but are addressed to the conscience and to the mind. They are addressed to the feelings of those to whom they are applied. (Hear, hear.) These persons are told that, bound by such a solemn engagement, they have no right to violate it. (Hear, hear.) These arguments will, of course, little reconcile such persons as I have described, and with them the mental struggle must often be painful in the extreme; and that such is one of the injurious consequences of such institutions, I am willing to admit. But when I am asked to assent to a law upon this subject, and when I am told that this free country will not permit such things, I must say that I think a

law prohibiting the existence of convents altogether would be the only law which could prevent such things. If an inspector were sent to any of these institutions, in all probability explanation would be refused to him. In such cases, if the convent were to be thrown open the answer would be, "You have mistaken my case. It is not by bolts and bars that I am detained within the convent—it is my sense of obligation to the vows which I have taken, and I should commit a great sin if I were to violate them." (Hear, hear.) We have agreed to allow these convents to exist in this country —they are, as I have shown, sources of consolation to many, and of practical use in other cases. Under these circumstances, I am disposed to leave this question to the sense of the Roman Catholics themselves. (Hear.) We come now to the greatest evil which has been placed before the House—I refer to the evil of persons being actually confined against their will, and forced by physical means to remain in these institutions. (Hear, hear.) With regard to the evidence of such practices, I must say that I consider it unsatisfactory. (Hear.) Three or four cases have been brought forward, and in each of these the evidence has been very slight, and it would be unwise to approach the subject without that positive proof which the House ought to require. (Hear, hear.) But there is another reason which to me appears conclusive for not coming to the same conclusion as the honourable gentleman. The honourable gentleman says that these ladies are confined by force, that personal liberty is denied to them, and that the power of Parliament is required to free them. If we live in a free country, I think that the Roman Catholic subjects have a regard to the general personal freedom belonging to all, and that they wish to see it extended to their near relations, and those connected with them by blood. (Hear, hear, hear.) Do not tell me that the Roman Catholics are naturally dead to those feelings of political freedom. Do not tell me, beyond all, that they are so destitute of common affection, more especially to the females among them who require protection, that if such a system existed, no Roman Catholic gentleman would stand up in this house and denounce such a system. (Cheers.) I cannot believe that the evil exists to such an extent as to require the interference of Parliament, without the Roman Catholics themselves coming forward to claim freedom for those connected with them by ties of blood. (Hear, hear.) For these reasons, I cannot consent to the introduction of the bill. But, is the objection that there does not appear upon the face of this case any sufficient ground for legislative enactment, the only objection? No; the objection goes further than this. It is not only that the Roman Catholics do not ask you to interfere, but it is evident that you would produce a sense of insult in their minds if you attempted to pass any law upon this subject. If any law regarding personal freedom be required, let it be one applying to the whole nation. (Cheers.) Let the law of *Habeas Corpus* be made more complete; afford quicker means of going before a judge, on showing that there is a person, whether Protestant or Roman Catholic, confined against his will. Such is not the nature of the remedy which this bill proposes. When such a remedy is proposed, it will be time for the House of Commons to consider its necessity. But to apply to the Executive Government to send an inspector armed with powers differing from the ordinary law of the land, is not desirable. Such a plan could not be adopted without exciting feelings of the greatest indignation among our Roman Catholic fellow-subjects, that their religious institutions were unduly interfered with for no purpose of public policy or general utility. We have heard the declarations of two hon. members that, if this inspection were authorised, the ladies connected with those institutions would quit this country and establish themselves in other countries. I cannot conceive the sisters and near relations of the Roman Catholic gentry leaving this country without exciting the strongest feeling of resentment among a part of the gentry, and middle orders, both of this country and of Ireland. I believe that your interference in this subject would have a bad effect. I can see no reason for thinking that the general law of the country is not sufficient to protect the personal liberty of any British subject; I can see no reason for thinking our Roman Catholic fellow-countrymen would see their near relations coerced against their will, and suffering the pains of detention contrary to the law. Under these circumstances, and seeing nothing more satisfactory in this bill than in the one against which I voted two years ago, I must refuse my consent to the introduction of this bill.

Lord E. Howard stated, in reference to what had fallen from the honorable member for Cheltenham (Mr. C. Berkeley), that the lady on whom he had called at a convent where she was residing, had had no desire for an interview with him on the occasion alluded to. It was altogether untrue that the lady in question had been detained in the convent against her will. He regretted to be thus compelled to touch on a subject of a purely private and domestic nature, in order to refute unfounded charges.

Mr. Henry Drummond did not expect much benefit from the proposed measure, and apprehended that the only effectual remedy would be one for which the public were not prepared—a total prohibition of monastic establishments.

Mr. Lucas said no case had been made out to justify such a bill. He was utterly opposed to legislation when there was not a semblance of proof that acts of oppression occurred to call for any interference.

Mr. Whiteside thought the bill treated the subject in rather a narrow way. The chief abuse to be apprehended regarded the disposition of property.

Mr. Fagan rejoiced at the line taken on this question by the noble Lord the leader of the Government, which was in every way worthy of his antecedents.

Lord C. Hamilton believed the public would not rest satisfied until some measure was taken on this subject, there being a prevalent opinion that there was much oppression in convents.

Sir R. H. Inglis supported the bill, as enacting regulations which had been found necessary in every country of Europe.

After a reply from Mr. T. Chambers,

Sir John Tyrell must say that the impression left on his mind by the solemn dirge and funeral discourse of the noble Lord the member for the City of London—(laughter)—and by his inflated panegyrie on monasteries in general, was that he wished it to be considered somewhat of a set-off against the Ecclesiastical Titles Bill—(laughter)—and he could not help thinking that the object of the noble Lord was to endeavour to make things square with certain honourable members who might feel disposed to handle the Budget rather roughly. (Laughter.)

The House then divided. The numbers were—

For the motion	138
Against it.....	115
Majority...	——23

The announcement of the numbers was received with loud cheers, and leave was given to bring in the bill.

TUSCANY AND ITALY.

[*The following notes are from the pen of an esteemed Minister of our Church, just returned from Italy.*]

THE position and prospects of the Christians and inquirers after truth in Tuscany and the Roman States are becoming more deeply interesting than ever. At present there are about thirty individuals in prison at Florence for the crime of reading God's Word, and these the Tuscan authorities dare not bring to trial, owing to the damaging effects of the trial of the Madiai. Meanwhile, these victims of a crushing tyranny are wearing out their lives in close confinement, and their families are exposed to penury and starvation, calling loudly for the sympathy, the prayers, and the efforts of their brethren in other lands.

Notwithstanding all that has been done and threatened against the readers of God's Word, they grow and multiply; compelled to secrete the Bible, and to meet in small companies, under strict precautions, and knowing that they worship the Lord at the risk of their lives, they have been enabled to persevere, maintaining their steadfastness in the very furnace. For obvious reasons, no details can be safely published, as the police spies are continually on the alert, and know how to use every hint. At Rome, also, in spite of all the watchfulness of the priests and their tools, Bible circulation continues, and the number of those who are bent on searching the Scriptures for themselves is decidedly on the increase. This desire for the Word of God is not to be confounded with the strong under-current of political animosity to priestly rule, which pervades the Roman population. The tokens of this animosity meet you at every step, and intense indeed is the mingled contempt and hatred manifested against those whom they regard as the betrayers and tyrants of their country, making one to shudder at the awful retaliation in store for these men should another outbreak of popular violence take place. But, apart from all this strong tide of mere political feeling on the part of the poor ignorant and godless multitude, it is admitted, even by Papists themselves, that a desire has been awakened in many a Roman breast to possess and to study the Word of Life; and it is the fact, that many who have begun this study of God's Word have been brought to renounce all confidence in the blasphemous mummeries of Rome, and to look to Christ crucified as the Lord their Righteousness. Many interesting details might be furnished, both as regards the circulation of the Scriptures and the cases of inquiring souls, were it safe so to do. It is, however, impossible, in existing circumstances, to do more than to indicate vaguely the general facts, and to commend to the hearty prayers of all God's praying people the spiritual resurrection of Italy. Amid the lurid darkness of superstition, priestly despotism, idolatry, and persecution, so long brooding over that unhappy land, tokens are not wanting of the dawn of a better and brighter day. May the Lord hasten it in His own time.

The Bombay Guardian

FRIDAY, JULY 1, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past* 6 *o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at* 7 *o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at* 7 *o'clock in the evening t the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at* 7 *o'clock p. m. : and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at* 7 *o'clock a. m.*

WE beg to acknowledge the receipt of Rs. 10 from W. Blowers Esq., for the London City Mission.—We may repeat our acknowledgment of Rs. 6¾ from the children of one family, and of Rs. 10 from J. M. B.M., as we find it escaped notice in some cases, on account of the smallness of the type, we presume.

CHINA.—In an article from the *Friend of India*, in last issue, we laid before our readers an account of the state of affairs in China, and of Governor Bonham's visit to Nankin. Since then we have heard of the fall of Amoy, and that the insurgents, patriots, or whatever else we may call them, are close upon Canton, which is not likely to make any effective resistance. It would seem, then, that a new era in Chinese history has commenced. A native Chinese dynasty is driving the Manchus from the throne of the Celestial Empire, and what is still more, a power that is decidedly anti-idolatrous, and to say the least favourable to Protestant Christianity, sways the destinies of so large a portion of the human race. All human conjectures about the progress of Christianity are utterly childish. India has been fully open the last half century, and still it is the day of small things. China has been partially open but a few years, and a nominal Christianity at least, is the religion of the aspirant to the Imperial crown. God, it seems, is emphatically saying to us, "Cease from man, and trust in the Lord." It is to be remembered, also, that Buddhism, with its idolatrous rites, is a foreign religion introduced into China from India, while the anti-idolatrous Pantheism of Confucius holds a vast influence over those who, like the present claimant to the throne, profess to return to genuine Chinese institutions. Events are now, it would appear, throughout the world hurrying to a crisis—Turkey in the pangs of dissolution, China shaking off the lethargy of ages, India entirely under English influence, and Japan about to fall under that of America!

A line of Mission stations also is planned, and two have already been established across the African continent from Guinea to Zanzibar, so that the Gospel will soon be preached among all nations in a time to conjecture which, only ten years ago, would have seemed chimerical. The next grand act in the drama of the world will then be introduced, and either, as some of our friends suppose, a gradual amelioration take place among so-called Christian nations, or as others believe, a falling away preparatory to the personal appearance of the Lord to establish a kingdom of righteousness and peace. May the Lord hasten the glorious consummation.

THE MAIL which arrived on the morning of the 24th ultimo has dissipated all the confident presages indulged in, only a fortnight before, relative to the final settlement of the Turkish question. Russia has a large army on the

frontier, and it can hardly be disputed but that 100,000 Russians might enter Constantinople any day they pleased. As now Russia has only risen in her claims by concession, and in good earnest insists on settling all the disputes that arise among the Christian inhabitants of Turkey, we may plainly see that she feels confident that her time has arrived. Austria, after being saved from destruction only a few years ago by Russian interference, dares not now intermeddle farther than to secure for herself any small share of the booty Russia may choose to give. Prussia will not stir, and England and France are too far off to render any effectual aid. Fancy the Russian eagle being scared away from her prey by the appearance of some half-dozen English and French ships. It is a land army that is wanted to meet the Russian forces ere they cross the Balkan, or at least when they cross it. The expence of effective assistance, the Czar well knows neither England nor France can afford, and though he may pretend to draw back for a time, the day is not distant when the Crescent shall cease to wave over the towers of the Bosphorus. Meanwhile three or four additional men-of-war have left Portsmouth for the Mediterranean, to add weight to the arguments of our Ambassador at Constantinople, and try and defer the evil day. A letter from the Turkish capital dated the 15th April, says:—

"There would seem to be the best understanding between the English and French Ambassadors; and from the movement observed among the Russian Embassy, different members of it being despatched on mysterious errands from each mouth of the Bosphorus, we may judge that the Russians are not giving up the game. A traveller from the south of Russia reports that the armaments there are being pushed on with vigour; but, on account of the badness of the roads, they cannot be completed within a month from this time. He says that the steppes above Odessa are covered with troops, amongst whom great mortality exists—half-starved men having been marched many leagues through mud and snow, easily fall a prey to the typhus, which accompanies famine and fatigue. The best informed believe that the present calm is but the prelude to a storm, and that the ostentatious Embassy sent to Constantinople will not be easily defeated in its objects. We can confidently assert that as yet no concessions have been made to the Russians. The Turks are undoubtedly making preparations for the defence, but in a quiet and unobtrusive manner."

Notwithstanding all this, the latest news in Bombay is, that the Russian Embassy has left, that France is not to be depended on, but is ready to pounce on Alexandria when the Czar enters Constantinople.

The Ministry had nearly carried all their Budget by large majorities, and the trial of their metal is next to take place on the India Question; but in truth, it would appear, that on this point they were nearly passive, and willing to give over the Company entirely into the hands of the Reformers. It is to be hoped that while abuses are reformed, there will be the conservation of what is really good in the present system, and that what has been found to work well will not be sacrificed for mere theory,—especially it is to be considered that it is not solely by making the government cheap, that the subjects will be benefited. The Russian officials are paid the least of any in Europe, but there *presents* are the rule, and traders and travellers pay for the parsimony of Government. It was the same in India before Lord Cornwallis reformed the service, and it may become not the exception but the rule again, if the economical scissors cut too deep.

The ministry were left twice in the minority on questions connected with the Romish Church. The first of these questions had reference to the exercise of a control over the Monasteries, and the second to the Grant for Maynooth; in the first case the victory was fair and open, and a summary of the debate will appear among our selections. On the second occasion they were taken by surprise, and while passing estimates for public works in Ireland, that for the repair of the Maynooth College was refused. The Anti-popish spirit is by no means extinct nor powerless, though not now aided by official favour. The anti-slavery spirit also has been roused by the presence of Mrs. Stowe in various parts of Britain, an account of whose reception at Stafford-house will appear in another column.

HINTS TO EDUCATED NATIVES.—The Report of the Grant Medical College, which lately came to hand, together with certain paragraphs that have appeared in all the newspapers, have led us to think of the peculiar condition of educated Natives, and we trust that the few hints we here address to them will be taken in good part.

There is one thing about the Grant Medical College which has always struck us as peculiar. It is, that it supplies a want heartily acknowledged to be one by the Natives, as well as by Europeans. All our other educational Institutions are hot-beds. The parents who send their children to them want only as much reading and writing as will enable their children to act as clerks in Government or merchants' offices.—Mathematics, Political Economy, &c., are quite beyond their ideas; or if they belong to an independent class of the community, they may desire their children to know as much as will prevent them falling below their inferiors. The Institution of the Grant College shows, in an especial degree, the practical Anglo-Saxon good sense of the lamented Governor whose name it bears, and the learned Principal by whom it was, we believe, originally suggested and planned. But we question whether even the warmest advocates of the College were prepared to find a majority of the graduates choosing to depend on their own resources rather than take Rs. 100 a month from Government [redacted] this spirit we would especially recommend educated Natives. Strive to open up for yourselves fields of industry independent of Government. If you ask how and where? we answer, make this a particular subject of study, and you will find out.

Our next advice to educated Natives is to cultivate morality. We are not at present urging on them the claims of Christianity as the highest code of morals, and the spring and source of virtuous conduct; but we take morality at present, in its lower and more common acceptation, as the cultivation of those principles which are necessary to the order and well-being of society. The conduct of a Parsee graduate of the Medical College, who has abused the confidence reposed in him as a physician, and eloped with a young woman of his tribe, has justly given offence to every well-regulated mind, and unhappily strengthened the lurking prejudices against education generally, and that of females in particular. Let not educated Natives think they shew their strength of mind by casting aside the restraints of religion and morality. A weak mind, which has not the power to separate truth from error, rushes from gross superstition to licentiousness and infidelity, whereas a man of a strong mind sees plainly the fallacy of arguing against religion from the admixtures of superstition which ignorant fools, or cunning knaves, have mixed up with all important truths.

Lastly, we desire to inculcate on educated Natives true liberality of feeling,—not to manifest a spirit of pride and superciliousness to those who are the slaves of superstition, but of pity and compassion; nor of opposition and bigotry against Christians, like the late shameful exhibition in Calcutta, quoted in our [redacted], but of forbearance and sympathy, even when they themselves do not see the force of the reasons that induced a change of religion.

It is by observing these rules that educated Natives alone can expect to maintain a respectable position in society, and truly benefit their follow-countrymen.

WE referred, in a former issue, to one or two of the more important of the anniversaries of the Religious Societies recently held in London. We have read over, with considerable attention, the reports of the meetings of nearly all the Societies,—we have done so, as in duty bound, for the sake of our readers, and also because of the intrinsic importance of the subject. Looking at the whole thing dispassionately, we see abundant cause of thankfulness in the aspect of the great religious and philanthropic societies of England, as attested by these anniversaries. We hear from time to time sneers directed against "Exeter Hall oratory," "Exeter Hall sentimentalism," or "Exeter Hall bigotry," and we have seen prophecies risked once and again to the effect that the excitement would speedily wear itself out. We have read, as impartially as we could, all the charges against the "Pharisees" of Exeter Hall which the 'Sadducees" who criticise them have brought forward; and we have risen from a perusal of the documents on both sides with a calm and deliberate conviction that Exeter Hall is a *power*—a great and growing power—and a power for which every Christian man ought to be most grateful to the Giver of all good. We say, a great and growing power. Even Christian men, some years ago, thought that the religious associations had attained their maximum of expansion and influence, and that none of them could well exceed one hundred thousand pounds of annual income. They were mistaken. Symptoms of progress and prosperity have been abundant during the last year. Thus, the attendance at the meetings has been larger than ever: and what is specially important, there has been a great accession of new visitors,—of people who formerly took comparatively little interest in these re-unions, but who have had their minds fairly aroused by the great topics discussed at them. The weather was more than usually unpropitious; yet, in defiance of torrents of rain and boisterous blasts, the Hall filled day after day, and almost hour after hour, for a month on end, with crowds of men and women listening with rapt attention. We attribute some importance also, to the fact, that a larger number of visitors than usual from the United States of America was present. It is very desirable that Britain and America should more and more "provoke each other to love and good works." Each can teach the other. Each country has its sore points, which it can hardly bear the other to lay its finger on, or even indicate; but these are precisely the matters where this mutual intercourse and mutual criticism is most needful and advantageous.

We do not know that the speaking at Exeter Hall on this occasion was particularly fine. Of "the torrent of Demosthenes, the splendid conflagration of Tully", and all that sort of thing, we see (at least as the speeches come curtailed, and shorn of their eloquence, to us,) comparatively little: but we trace abundance of good sense—of good feeling—and of calm resolve to do, with the help of God, the work which is allotted to the man, and especially the Christian man, whose eyes and heart are open to the state of his fellow-creatures. The accusation has often heedlessly been thrown out, that religious men lavish their sympathies on the distant heathen, and neglect the squalid

misery and vice at their doors [illegible]rge is false;—we find in the religiou[illegible]ersaries, the state of the destitute, and [illegible]depraved at home, quite as much thought of as the condition of pagans abroad; and the men who are most zealous in the cause of Foreign Missions, are the first to respond to the call for City Missions, Ragged Schools, and similar institutions in England.

It is also cheering to see a considerable number of men in high station, taking a hearty part in the May meetings. We think a more than usually large number of the Bishops of the English Church appear on this occasion—following, we presume, the good example of the Archbishop, who some time ago preached in St. Paul's, a sermon on that great *Catholic* (not exclusively Anglican) institution, the Bible Society,—and the Episcopal addresses are in many cases thoroughly excellent;—that is to say (we define, for the sake of our Puseyite friends) thoroughly Evangelical. Of the English nobility, we possess of course such staunch men as Lord Shaftesbury, Lord Chichester, &c.; but we have also warm and earnest co-operators in such men as Lord John Russell (at least in matters educational), the Duke of Argyle, Lord Carlisle, and various others, who all speak as if they fully shared the convictions and the feelings of the conductors of our great Christian Associations.

Our interest has been deep as we perused the record of the great Foreign Missionary Societies,—but, if possible, still deeper as we noted the marvellous progress of Bible truth in Ireland—and deepest of all, perhaps, in reading of the Ragged Schools and similar institutions. Many important things are also said of the Jewish Missions. We can hardly select any one point amid such a multitude demanding regard,—let it therefore suffice to say, that in almost every Society we can find traces of progress, energy, and hope. If our readers have copies of the speeches before them, we would recommend that of the Rev. F. Close at the Church Missionary Society's meeting, and that of the Rev. T. Binney, at the London Society's, as amongst the most powerful. The latter contains a vivid sketch of the former progress of the Gospel in Madagascar; the former an admirable statement of the condition of the west coast of Africa, and the hopes we may entertain of the Christianization of the negro race.

Not boastfully—God forbid, for far more remains to be accomplished than has yet even been attempted—but gratefully and hopefully, when we are tauntingly told that Protestant Christianity has ceased to be a living power, and are challenged for evidences of its influence on the destinies of the race (we express ourselves in the usual dialect of the objector)—we point to the Religious Societies of England, and say: *Si monumentum requiris, circumspice.*

THE LATE REV. DR. POWELL.

(From the Madras Christian Herald, April 15.)

From other sources our readers will already have become aware of the loss which the Christian community of Madras has recently sustained by the death of the Rev. Dr. Powell. Apart from other reasons, calling for a notice of our departed Brother, the fact that he was the originator and first Editor of the *Christian Herald*, demands it peculiarly at our hands. We have therefore the melancholy satisfaction of devoting a few of our columns to the following account furnished by a friend intimately acquainted with him, and who ministered to him in his last hours.

Dr. Powell was a native of the county of Worcester. He was born in June 5, 1805, and had therefore attained to the age of 48 years shortly before his decease in June 8, 1853. He was educated chiefly at the Charter House Grammar School, where was laid the foundation of a sound and accurate, though not a deep or extensive scholarship. Subsequently he became a scholar on the foundation of Worcester College Oxford, and after the usual academic career took Holy Orders on 6th September 1829. Up to the time of his appointment as a Chaplain of the East India Company, he united the duties of a Master with those of a Minister, and was successively Head Master of Bampton Grammar School in Oxfordshire and of Clitheroe School in Lancashire. It was at the latter place, we believe, that his Christian character became decided, and that his ministerial talents were developed. We have heard him say that though conscientious in taking Orders, his views of Christian Truth at that time were crude and defective, but that it pleased God subsequently to open his mind and to give him to see the power and excellency of the great doctrines of a free salvation through the finished righteousness of the Lord Jesus. At Clitheroe he became known as not only an able Master, under whom the Grammar School there revived and flourished, but as an able Minister of the New Testament. The population being large, it was proposed to erect a Church for Dr. Powell, and the plan was carried into effect under the sanction and encouragement of the present Archbishop of Canterbury, then Bishop of Chester, whose friendship and support it was the privilege of Dr. Powell to enjoy as the result of his faithfulness and zeal; which qualities have ever been sure passports to the favour of that excellent prelate. Connected with the erection of the Church an incident of some interest occurred, which our departed friend [illegible]ed only shortly before his last il[illegible]s. The Incumbent of the Parish Church did not hold evangelical principles, and consequently did not approve of the erection of a Church for so red hot an evangelical as he esteemed Dr. Powell to be; but it was the happiness of the latter before he left Clitheroe not only to see his own Church well attended, but to know that the same truths were preached in the Parish Church, and to have the men who had opposed him of one mind with him, co-operating with him in the great work of winning souls to Christ.

In the year 1841 a Chaplaincy was placed by the Court of Directors at the disposal of the University of Oxford. Chiefly through the influence, we believe, of Dr. Cotton, the Provost of Worcester College, who entertained for him a warm regard, Dr. Powell was selected to fill it. He arrived at Madras in January 1842, and was soon after appointed to the charge of the Vepery District, during the absence on sick certificate of its own Minister the Rev. H. Cotterill. It was in this charge that Dr. Powell became known to the Madras community as a faithful Pastor and a powerful Preacher, and as an active promoter of religious and benevolent Societies. In 1844 he was removed to Bellary, where he remained till the early part of 1847, when he became Chaplain of St. Thomas's Mount. Here he remained rather more than two years, till he was appointed in September 1849 Garrison Chaplain of Fort St. George, which charge he held up to the time of his decease.

We shall have occasion at the close of this notice to recur to the labours of Dr. Powell in his ministerial and social capacity, when reviewing his character and the influence for good which he exercised, but it will be interesting to mention here that his last Sermon was preached at Christ's Church, Mount Road, on Whit Sunday Evening, May 15, in behalf of the Minister's Fund. The Sermon was taken down in short hand, and was afterwards corrected by the Author with a view to publication, and thus his friends will have the opportunity of possessing the last testimony which he was privileged to deliver for his Lord and Master. The text from which our departed Brother preached his last Sermon was Rev. xxii. 17. "And the spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." How he applied this passage to the object for which he had to plead, will be best seen by a perusal of the Sermon itself when published, but though not disposed to attach undue importance to such coincidences, we cannot refrain from noticing the appropriateness as a text for a last Sermon of this passage which is nearly the last of the last Chapter of the Bible, and stands so intimately connected with the intimations of the speedy coming of the Son of Man.

It was on the following Thursday, May 19th, that Dr. Powell was seized with the attack which ultimately terminated his life. Having before suffered from the same cause and recovered, no fears were at first entertained of its proving fatal, but by Sunday the disease had assumed a serious aspect which caused anxiety to his Medical attendant. Dr. Powell did not, however, apprehend any danger himself, though he remarked to me with surprise that another physician had been called in. On Monday no improvement had taken place, and he then expressed his own conviction that he should not recover, and in his letter to his wife, by the mail then going out, bid her be prepared to see him no more. On Tuesday morning I hastened down to see him, and though quiet and freedom from excitement were very desirable, I was allowed by the Doctors to have a short interview with him. On sitting down beside him he was at first somewhat overcome, and expressed his gratitude at my coming to see him. Being allowed to remain but a short time, I at once proceeded to speak to him concerning the things belonging to his peace. Remarking to him that to one in his condition it was only the Atonement that could stay up the spirit, and what I blessed thing it was that he had not now for the first time to learn the way of salvation, he replied "Yes—I know I have been and am the greatest of sinners, but the grace of God has abounded to me, and I do trust that I can fall back upon the truths I have preached to others, and rest my soul on my Saviour." I feared that he might be indulging too much anxiety about his family, and I therefore asked him if he felt able to cast his care on the Lord in this respect. His answer satisfied me that a gracious Father, who knoweth the infirmities of his children, had enabled his servant to roll this burden on a Covenant-keeping God. After repeating to him 2 Sam. xxiii. 5. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to

grow." I prayed with him at his request, in which he fervently joined. Subsequent visits served to assure me that he was resting on the only foundation that can sustain a dying man. He did not indeed exhibit anything in the shape of extasy or triumphant joy, but there was a calm quiet reposing of his soul on the Redeemer's merits, accompanied by a deep sense of his own unworthiness. His illness, considering the nature of the disease, was marvellously protracted. Usually in such cases (an entire suspension of the function of the kidneys) delirium takes place within a short time, and then death rapidly follows. In his case, not only was life prolonged to the twentieth day after the attack, but his mind was preserved clear and unfailing almost to the last.

On Monday evening the 6th instant, I went down to see him. I did not immediately go into his room, but hearing I was in the house he sent to tell me to come. On coming to his bedside he took hold of my hand, and with deep bodily distress evidently marked on his face, he looked earnestly at me and in a low but urgent voice said "Pray, pray." I knelt down and commenced by expressing the assurances that all that the Lord was doing to his servants was not only in the way of infinite wisdom but of most tender love. At this our dear Friend joined in, saying "that's very true, that's very true," and throughout the prayer he made indications of assent. On rising up, I repeated one or two passages to him, which he appeared to receive with comfort; but more particularly, when on his telling me of his bodily weakness and distress, I reminded him of the blessed prospect which as a citizen of heaven he was privileged to indulge, viz., the change of the vile body or body of humiliation into the likeness of Christ's glorious body (Philippians iii. 21), he seemed to catch hold of the passage as one that was truly cheering to him, and suited to his case. The next morning I again visited him, and as it proved for the last time. He was as weak that I could venture to do no more than read a few verses to him from 2 Cor. v. 1—4, and engage in prayer for two or three minutes. Even this effort exhausted him and brought on a fit of vomiting which was exceedingly distressing to witness, from the utter prostration it caused. In the intervals of his sickness he told me that he feared he had been often impatient, during his illness, and that what he dreaded most was lest his faith should fail. I suggested that it was wholesome for him to be made to know his infirmities, that he might feel that he was nothing but a poor sinner saved by grace. "Yes," he said "yes," but weakness prevented his uttering more. Commending him to the grace of God, I left him after he was again composed on his pillow, with the conviction that he was rapidly sinking, and that the place which had known him would soon know him no more. And so it proved. During the following night his mind partially wandered, but the next morning he seemed somewhat to revive and gave some directions to his son, who little thought how near his end was. About 2 P. M., the servants attending observed a great change and called his son, who immediately sent for Dr. Smith, who throughout illness, had tended him with the most af- ate Dr. Smith perceived was come, and at quitted its earthly tenement, to enter the abode of the spirits of just men made perfect in Christ Jesus.

On examination of the body after death, which he had himself enjoined, was discovered the existence of two large calculi in the kidneys. Thus it was made evident that no human skill could have stayed dissolution, and that had he even a year ago, as so many of his friends desired, suspended his labours and returned to England, his life would not have been prolonged. In the good Providence of God it was ordered that our dear Brother should labour in his Master's cause to the very last.

On the evening of the day he died, I took my last look of the countenance of one with whom I had for so many years past enjoyed intimate friendship. Very beautiful, it seemed to me, was the face of our departed Brother. The only effect death had produced was to soften the somewhat natural ruggedness of the features, and to compose the massive countenance into an aspect of calm and majestic repose. It was the face of one who had died in peace, and it seemed to me to say to the beholder "I am at rest!"

The next morning the body of him whose soul, we are assured, God had taken to himself, was committed to the ground in sure and certain hope of the resurrection to eternal life. The thought struck me, as the procession entered St. Mary's Burial Ground, how he had so often uttered at its gate that lofty declaration "I am the resurrection and the life," was now being himself welcomed to his all home on earth with that solemn yet cheering language in which faith exults over death and the grave.

At the express directions of the Right Honorable the Governor, the funeral was accompanied with military honours in consideration of his being Chaplain of the Garrison. Sir Henry Pottinger's regard for Dr. Powell is well known, and all his friends must appreciate the feeling which dictated this mark of respect. Still I could not but feel that the attendance of a military band and the firing of volleys over the grave were scarcely suited to the interment of a Minister of the Gospel of Peace. By his own express directions his coffin was of the plainest kind, and it would have only been in accordance with the spirit of this request, had the funeral been divested of all pomp and parade. To the dead, however, it matters nothing, and the living will interpret it aright. Unconscious of the martial sounds of earth's warriors, the Soldier of the Cross was borne to the chambers of decay, there to rest till the sound of *that* trump which shall wake the dead and summon him to meet his Lord.

WEEKLY EPITOME OF NEWS.

FRIDAY,—JUNE 24.

The following is from the *Cal. Chr. Advocate*:—"We have, during the week, had an opportunity of hearing from a gentleman who has resided twenty years in China, something about the rebellion and the insurgents, on which we have good reason to place reliance.

"Our informant states, that the rebellion began with a mere handful of people in the west, and that the parties with whom it commenced were weary of the Tartar yoke. At the commencement, Christianity formed a small if any part, of their creed. The leaders were, however, joined by certain literary characters, who were dissatisfied with the treatment they had received at the hands of the Tartars. These men had for some years been in the habit of visiting the Protestant Missionaries at their different stations, and especially the late Dr. Gutzlaff, to whom they especially resorted on account of his official connection with the British Government. The object of their [illegible]s was to enquire into the nature of the British [illegible]ernment and the character of our people, and also to become acquainted with the Christian religion. These literati have in some instances prolonged their visits for weeks together; on their departure they carried with them the Holy Scriptures, and such religious and secular works as were to be obtained. It is supposed that these literary men have been employed to draw up laws and regulations for the insurgents, and that they have embodied much of what they had learnt from the Missionaries concerning Christianity, with the constitution adopted by the insurgents.

"The people generally have either sympathized with the movement or have remained neutral. The Chinese, as a nation, he states, have very little, if any, regard for Buddhism or any other form of religion, and hence they do not object to the Christian views which the insurgent leaders have adopted. The only party to whom the Chinese pay any real religious respect is Confucius, and therefore it is not improbable that the religious creed of the nation, should the insurgents obtain the ascendancy, will be a mixture of Christian and Confucian doctrines."

—— From the commencement of the Burmese war till May 1853, European officers to the number of 59, and 1,533 British soldiers have died in Burmah from all causes. The sepoys that have died are estimated at 1,500 to 2,000.

—— The *C. C. Advocate* says:—"We were during the last week, favoured with the sight of a letter written in English, and addressed by the King of Siam to an American Missionary in China, in reply to a communication from that gentleman advising the King to introduce Railways, and the Electric Telegraph, and other improvements into his kingdom. The sentiments of the letter and the hand-writing reflect great credit on his Siamese Majesty. We understand that the king has made some proficiency in Latin, and is altogether a man in advance of his age. Perfect toleration of all religious teaching is granted by him in *Siam*.

—— The *Hurkaru* says "that a Baboo, who is about to bestow his widowed daughter in marriage, has obtained five hundred signatures to a paper circulated by him, asking the consent of the Hindoo community to the measure he contemplates."

—— The Screw steamer Lariston, from Shanghai, was lost on Turnabout Island May 2. Passengers saved; 31 of the Lascar crew lost.

—— The Steamer Erin, with Hongkong dates of May 24th, and the H. C. Sloop-of-war Elphinstone with the Overland English Mail of the same date, arrived last night.

SATURDAY,—JUNE 25.

—— The *Bombay Times* hears as follows from a correspondent in the Nizam's Dominions:—"The new treaty has been returned to the Resident at Hyderabad duly ratified by the Governor-General. It is supposed that the terms of the treaty were drawn up by the Court of Directors. This timely concession on the part of His Highness the Nizam appears greatly to have gratified the Governor-General, for with the return treaty much praise was bestowed upon the Resident and his Assistant. I believe it is not generally known that the Districts yielding a net revenue of fifty-three lacs have only been assigned to the Company for a certain purpose, *not* ceded in perpetuity—thirty-six lacs of which are to cover the expenses of the contingent, exclusive of the civil charges, arrangements for which are now in progress. I trust that further demands on the Nizam of a similar nature will be avoided in future, but I very much doubt it,—the grasping propensities of Honorable John seem to have been nurtured with his birth, and are *now* not so easily subdued."

—— Dr. O'Shaughnessy's subordinate staff, for the construction of the great lines of Electric Telegraph, have arrived in Calcutta.

—— The city of Amoy has been taken by the Chinese revolutionists. The following account appears in the *Friend of China*;—"The Insurgents landed on each side of the city at daybreak, their force being variously reported at from 2,000 to 5,000 men. They at once sacked the Custom-house, House of the Collector, and that of the Government Banker, dividing the spoil fairly. The Mandarins defended the city resolutely, fighting for their lives, and cut off the retreat of the rebels by burning their boats. The citadel, however, was taken at 2 P. M., and order immediately restored. The shops are expected to be opened to-morrow. The British merchants went through the city afterwards, and were well received by the Insurgent Chiefs, who sent a guard to protect the Foreign Factories, and another guard to the British Consulate."

A number of noticeable things appear in the above report. We had just before heard of the Pretender with his army of 80,000 men at Nankin, and now we find a part of that army, or else another army, attacking a city on the Southern Coast 600 miles away from Nankin. It is to be presumed that the intermediate country is in their possession. It appears from this how little we know of what is going on in the inter[illegible]. It is difficult to form an opinion as [illegible]ext, whether Shang

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

or Pekin. They seem to be so [illegible]ed that an immediate advance on any one [illegible]ese is quite within the limits of possibility. We understand that the Missionaries at Fuchau were thinking of removing for a season; but the gentle bearing of the insurgents towards foreigners, both at Nanking and Amoy would seem to indicate that Missionaries have nothing to fear. Indeed we cannot but anticipate with some interest, the contact of these self-styled Christian insurgents with Missionaries of the pure gospel. The news from China had excited the greatest interest among British Christians assembled for the May anniversaries in London; and the attention of the whole world is now drawn to the unfolding of this extraordinary drama upon the eastern threshold of the old world.

—— The *Singapore Free Press* says :—"By the H. N. M. steam-ship *Batavia*, Captain Vander Moore, we have Batavia papers to the 25th ultimo' from which we take the following intelligence :—

"On the 3rd May the High Court of Justice of the Netherlands India, annulled the sentence of acquittal pronounced by the Court of Justice at Batavia, on the 28th February last in the matter of Walter Murray Gibson, commander, and Charles Murray Graham, mate, of the American schooner *Flirt*. Both these persons are now declared guilty of high treason and sentenced to be confined in a house of correction for a period of twelve consecutive years, preceded by a half hour's exposure under the gallows, and followed by perpetual banishment from Netherlands India, declaring them henceforth incapable of holding any dignity, employment, post or service, and condemning them to pay all the costs of this process.' We have already mentioned the escape of Mr. Gibson. He is on his way to America, whence we shall probably hear of him before long.

—— The Paris correspondent of the *Telegraph and Courier* says that the fashionable amusement in Paris now, is the *danse des tables*. He adds :—"it now proves that almost any object may be acted upon with greater or less success. Not only tables, but also beaver hats, osier baskets, plates and watches, keys and rings suspended by a string, are liable to the rotatory impulse. The usual mode of operating is by forming a chain of persons around the object to be experimented upon, each link as it were being connected with its neighbour by the superimposition of the little fingers—the said fingers also resting on the object. It is found that the most powerful motive power is derived from a chain consisting in equal numbers of males and females, who should alternate. Those labouring under any strong passion or emotion exercise the greater influence. The best object for experimentalising is undoubtedly a table, but it should be placed on a level surface and *not* upon a carpet. Any thing that has once been acted upon is more susceptible than one that has not been magnetised, just as persons who have previously succeeded in exercising the magnetic power are more efficient than novices. It is also desirable that the room should have a northern aspect, and that the operators should agree beforehand in which direction they will wish the table to move. Sometimes the first movement will commence in ten minutes, at others an hour may elapse before the slightest agitation is visible. You may smile at my writing so gravely upon such an apparently absurd subject, but this strange movement, or dance, is undeniably *a fact*."

—— The following occurs in a letter from Amoy to the *Straits Times*.—"Much anxiety prevailed all night, every one in the town seemed to be awake; till ½ past 4 o'clock A. M. of the 18th all remained quiet, but about that time large numbers of boats, of all descriptions and sizes, bearing red flags and filled with men, were descried approaching each extremity of the Town. The Chinese Admiral got his fleet underweigh, and kept up an ineffective fire on the boats, but whether owing to the want of wind or inclination, the junks kept a good distance off, so the landing of the rebels was almost unopposed; the first boats could scarcely have reached the shore, when it became evident that nearly all the wharf coolies, boatmen, police-men and laborers of Amoy belonged to the rebel army, and only waited the arrival of the leader to appear as such. The public offices in the suburbs were immediately broken open and sacked: one or two of them were burned, but this dangerous way of destroying them was not, we are happy to say, employed, save in the outskirts. The destruction of the Custom House, from its proximity to the Foreign Hongs was a scene of interest to the inhabitants of the latter, and the systematic manner in which it and the residence of the Custom House shroffs were sacked, without the slightest injury being offered to any of the neighbouring houses, attracted much notice; the work being performed by men apparently of the lowest order, armed with knives, spears and matchlocks, and whose appearance would justify the belief that they were an infuriated mob let loose for the purpose of destroying the town; yet they carefully avoided any injury to private houses, shewing that some most efficient system of controul is kept up by the society."

Mo[illegible] 27.

[illegible]om Jeddah to this port with pilgrims, was wrecked on the coast about thirty-five miles to the south of Bombay, on Wednesday last;—there were about four hundred souls on board and only about one hundred reached the shore, all the rest were drowned, and the ship has broken to pieces.

—— The annexed is part of an article in the *Bombay Times* :—"We have learnt with much concern that the *faux pas* lately committed by the young graduate of the Grant Medical College with a *fair* but *frail* damsel of the same caste, is likely to lead to more serious results than the ruin and disgrace of the guilty parties in question. It would appear that the fallen one is tolerably educated for one of her class, and kept up for some time an epistolary correspondence with her gay Lothario. This fact having come to the notice of several influential but bigoted members of the Anti-Education school, has had the effect of reviving afresh all the latent prejudices with which they met the first introduction of education among their females—so bitter is the spirit now evinced that they have gone the length of printing and circulating Goozeratee hand-bills condemning the practice *in toto*, and they insinuate that, if not now suppressed with a vigorous hand, their females ere long will be as bad as the Europeans."

—— From Shuy-Geen, May 24, the *Englishman* hears as follows :—"Native intelligence was last night received that the Burmese forces that have been hovering about Meeaday and Tonghoo, have been withdrawn. This looks well. It is expected that the Burmese Commissioners may yet think better of it, and return to sign the treaty, if allowed to do so. Orders have been issued to officers commanding posts in Bûrmah to be prepared to act on the defensive. Many regard the non-signature of the treaty as a good symptom, and that the sooner we come to an open rupture again with the court of Ava the more speedy a termination will ensue to hostilities in this country. 'And yet it is exceedingly doubtful that we shall be much the gainers by an advance on Ava; for most probably we shall find that place destroyed, and no vestige of its former grandeur remaining, and ourselves as far from subjugating the people there, as we are in this part of the country that has been British for the last five months."

—— The *Telegraph and Courier* says :—"It may not be generally known, that during these last spring tides and strong westerly gales, the sea has risen higher, and done more damage about Bombay, than has been the case for many years. The Velard at Mahaluxmie, the Causeway at Mahim, and also that of Colaba have all suffered more or less, and the Saluting Battery was very nearly walking out to sea the other day. On the Esplanade the compounds of the temporary bungalows have been all washed away, and the sea comes up to where the bungalows themselves formerly stood. The greater part of the wall on the sea limits of the Commander-in-Chief's compound, has been carried away, and the water comes right up to the Colaba Causeway from both sides."

TUESDAY,—JUNE 28.

—— The *Telegraph and Courier* has received the following from Hyderabad :—"The new Minister, Salar Jung, is astonishing us all (and probably himself too) by his aptitude for business and the intelligence and sound views he brings to bear on all questions which come before him. If he will only disentangle himself from the web of intrigue and deception which has entwined itself around his uncle, and cast aside the lewd and faithless parasites by whom that worthy is surrounded, he has a noble task before him; for with his own natural ability and good common sense, aided by Colonel Low's counsel and advice, he has (if he will make use of the opportunities, which will not be wanting) every chance of finding it in his power to save his country from downfall and ruin."

"Nearly all the Contingent has been ordered into the districts ceded by the treaty, and a city report has just come in, that Brigadier Mayne, with his Division, has had a sharp affair in Berar with some Arabs and Rohillas; but no official report of it has yet been received by the Resident."

—— A correspondent of the *Englishman* says :—"On the 10th May, I reached Cashmere, and without halting went on to the Lake: on my return to the city on the 13th heavy rain fell, and the Jhelum rose in some places 20 feet; such a flood has not been known for twelve years, the water rushed like a cataract through the wooden bridges, at one of which I was delayed some hours, from the water nearly reaching up to the arches, and I only got through at last by taking off the top of the boat, and making 40 or 50 coolies get into it to sink it deeper in the stream. The people assembled in crowds to witness the passage of the boat, and the screaming of the coolies, the rushing of the water, and excitement of the spectators, set off by the surrounding scenery, offered a tableau of much interest. It is as difficult to do justice to the beauty and the magnificence of the country, as it is to describe the beggary and the destitution of the inhabitants. Ground down by the Maharajah and his subordinates, they exist only for him,—to themselves life must be a burden. From one end of the country to the other there is a cry to the English to take possession of it, and it is only the guards at the different passes which prevent the population emigrating *en masse*. Of course I except the Dogras, who are the favored class.

"Cashmere is a living example of the ill effects of British interference, when the Government only lend their influence to saddle a grasping tyrant upon an oppressed and impoverished people, who would gladly cast themselves into our arms.

—— In the *Telegraph and Courier* is a notice of a lecture delivered by Dr. Shaw, before the members of the Royal Geographical Society, on the progress of African discovery. The following is an extract. "Accounts had been received by the Geographical Society, through Consul Brand, her Majesty's consul at Angola, of the successful traverse of Africa by a Moorish caravan from Zanzibar, and instructions had been forwarded to Zanzibar, by Colonel Sykes, to obtain every information respecting this route upon the return of the caravan from the interior. During this journey the travellers had crossed the Great Lake, called Maravi Nyassi, or Tanganna, hitherto unvisited by Europeans. To the north of Mombas and Zanzibar, the great tract of territory situated south and southeast of Abyssinia remained still a blank on our maps. Fertile and productive in the extreme, and situated so close to our Indian empire, only the coasts have been as yet surveyed by the officers of the Indian Navy, and applications have in vain been made to the board of directors to forward an expedition to this country from Bombay. This space, described by Mr. Cooley as the Regio Cinnamonifera of the ancients, is said to be rich in gram, aromatics ivory, ostrich feathers, aloes, coffee, indigo, cotton, &c., and Lieutenant Cruttenden states that 'one tribe alone, the Mejertheyn, is capable of exporting 1,500 tons of gums after a good season.' The Somati and other tribes inhabiting this territory are described as a mild and hospitable race. An officer of the Indian artillery, who during his stay at Aden had made the acquaintance of individuals of these tribes, and learnt their language, has lately offered to explore this *terra incognita*, upon obtaining leave of absence for that purpose; but the paucity of artillery officers in the service of the East India Company rendered such an undertaking at present difficult if not hopeless. Information had also lately been received from Mr. Stanislaus Magyr, a Hungarian gentleman, who had successfully penetrated from the west coast far into the interior to the south of the equator."

WEDNESDAY,—JUNE 29.

The *Hurkaru* says :—"One of our native reporters has done into English for us a very queer article from the *Bhaskur*, in which it is shown that nearly all our Governors General, from Clive downwards, have paid homage to the deities of the country! Not to go further back into the dark ages than the days of Lord Ellenborough, we find that his lordship when going to fight the Scindians (query Scindiah?) made poojah to some *dao* or vortex in the river, and attributed his escape from the enemy's shot to "the blessing of the aforesaid *dao*." It is not wonderful that the hero of the Gates should be set down as an idolator, but who would suspect Lord Hardinge of devotion to Doorgah? It seems, however, that the gallant old soldier invoked the name of that amiable goddess on the field of Moodkee. Even the Marquis of Dalhousie, now among us, is accused of a hankering after graven images—the care taken to prevent the destruction of Burmese pagodas being attributed to his respect for the imaginary deities to whom they are dedicated.

Christians and Europeans may draw a moral from this little romance,—the danger of even *seeming* to respect the idols of the natives. Here we have the old story revived, for we think we have heard it before of Lord Auckland having worshipped the images at Bindrabin;— a scandal originating, we believe, in the fact of his lordship having when visiting the celebrated temples, bestowed *buhsish* on the attendant priests."

THURSDAY,—JUNE 30.

—— In London there are 2,500 bakers, 990 butter-men, 1,700 butchers, 3,000 grocers, 900 dairy-keepers, 400 fishmongers, 1,300 greengrocers, making a total of 10,790; while there were 11,000 keepers of public houses. Out of 25,812 shops, 14,103 are opened on the Sabbath. 360 railway trains come and go every Lord's day, while 80 steamboats ply on the river. 23,000 persons are annually taken up by the police in a state of intoxication.

—— The streets of New York are lighted by 15,000 lamps, of which 8,884 are gas lamps. The expense last year was 269,068 dollars. Allowing two to every hundred feet, they would extend to a distance of 150 miles.

—— It is stated that some persons in France have invented a method of impelling carriages at any rate of speed up to the gallop of a fast horse, by compressed air, and at so small a cost that even the lowe[illegible] classes may keep their carriages.

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